



JOHN BUNYAN.



JOHN BUNYAN.

THE
WATER OF LIFE:
OR, A
DISCOURSE

SHEWING

The Richness and Glory of the Grace
and Spirit of the Gospel, as set forth
in Scripture by this Term, *The Water
of Life.*

By JOHN BUNYAN.

*And whosoever will, let him take the
Water of Life freely, Rev. xxii. 17.*

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THE
EPISTLE
TO THE
READER.

Courteous Reader,

I Have now presented thee with something of a discourse of the water of life and its virtues, therefore thou mayest, if thou wilt, call this book, Bunyan's bill of his masters water of life. True, I have not set forth at large the excellent nature and quality thereof, nor can that SO be done by the pen or tongue of men or angels. Yet this I have said, and so saying, said truly, that whosoever shall

The Epistle

*shall drink of this water, shall find
t in him a well of water; and
not only so, but a well springing
up in him to everlasting life, let
his disease be what it will. And
as men in there bills, for convic-
tion to readers, do give an account
to the country of the persons cured
and the diseases that have been re-
moved by liquors and preparations
they have made for that end, so
could I, where it not already * done
by an infallable pen to my hand,
give you accounts of numberless
numbers that have not only been
made to live, but to live for ever
by drinking of this water, this
pure water of life. Many of them
indeed are removed from hence,
and live where they cannot be spo-
ken with as yet, but abundance of
them*

By holy
Writ.

to the Reader.

them do still remain here, and have their abode yet with men.

Only, if thou would'st drink it drink it by it self, and that thou mayest not be deceived by that which is counterfeit, know it is as it comes from the hand of our Lord, without mixture, pure and clear as crystal. I know there are many mountebanks in the world, and every of them pretend they have this water to sell. But my advice is, that thou go directly to the throne thy self, or as thou art Heb. iv. *bidden, come to the waters, and* 18. *there thou shalt be sure to have* Isa. lv. 1. *that which is right and good, and that which will certainly make thee well, let thy disease or trouble, or pain, or malady be what it will. For the price, care not for that, 'tis cheap enough, this is to be*

The Epistle. &c.

ad without money or price. I will
Rev. ii. 6. *give, saith God and the Lamb, to*
him that is a thirst of the foun-
tain of the water of life freely.
chap. *Hence he says again, whosoever*
xxii. 17. *will let him take the water of*
life freely; so that thou hast no
ground to keep back because of thy
poverty: nay, for the poor 'tis
Isa. xli. *prepared, and set open, to the poor*
17, 18. *it is offered, the poor and needy*
may have it of free cost.

But let it not be slighted be-
cause it is offered to thee upon
terms so full, so free. For thou
art sick, and sick unto death if thou
drinkest not of it, nor is there a-
ny other than this that can heal
thee, and make thee well. Fare-
wel. The Lord be thy physician:
So prays thy Friend,

John Bunyan.

OF THE
RIVER OF WATER
OF
L I F E.

Rev. xxii. 1.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

THese words are part of that description that one of the seven angels, which had the seven vials full of the seven last plagues, gave unto *John* of the new *Jerusalem*, or of the state of that gospel church that shall be in the latter days. Wherefore he saith, and shewed me; **HE** the

the angel shewed me it.

In the text we have these things to consider of.

I. the *matter*, the *subject* matter of the text, and that is, *the water of life*. *He shewed me the water of life.*

II. We have also here the *quantity* of this water shewed to him, and that is, under the notion of a *river* he shewed me a *river of water of life*.

III. He shews him also the *head*, or *well-spring* from whence this river of water of life *proceeds*, and that is, *the throne of God*, and of the Lamb. *He shewed me a river of water of life, proceeding out of the throne of God, and of the Lamb.*

IV. We have also here the *nature* and *quality* of this water, 'tis pure, 'tis clear as *crystal*. *And he shewed*

shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

We will begin with the first of these, to wit, with the *matter*, the subject matter of the text, which is, *the water of life*. These words, (*water of life*) are metaphorical, or words by which a thing most excellent is presented to, and amplified before our faces: and that thing is the spirit of grace, the spirit *and* grace of God. And the words, *water of life*, are words most apt to present it to us by; for what's more *free* than *water*, and what more *beneficial*, and more desirable than *life*? Therefore, I say, it is compared to, or called, the *water of life*. He shewed me the water of life.

That

The Water of Life.

That it is the spirit of grace,
or the spirit and grace of God,
that is here intended. Consider,

First, the spirit of grace is in
other places compared to *water*:
and,

Secondly it is also called, *the
spirit of life*. Just as here it is
presented unto us, he shewed
me the *water of life*.

Joh. iv.
14.

1. The spirit of grace is com-
pared to water. *Whosoever, saith
the Lamb, drinketh of the water
that I shall give him, shall never
thirst. But the water that I shall
give him, shall be in him a well
of water springing up into ever-
lasting life.* What can here by
water be intended, but *the spi-
rit of grace*, that this poor harlot
the woman of Samaria wanted,
altho' she was ignorant of her
want,

The Water of Life.

II

want, as also of the excellency thereof? which water also is here said to be such as will spring up in them that have it, as a well into everlasting life.

Again, in the last day that great day of the feast, *Jesus* stood and cryed saying, *if any* Joh. vii. *man thirst let him come unto me* 37,38,39. *and drink.* But of what? why, of his rivers of living waters. But what are they? why, he answers, *this he spake of the spirit, which they that believe in him should receive.*

Yea, the prophets and servants of God in the old testament, did take this water of life for the spirit of grace that should in the latter days be poured out into the church. Hence *Isaiah* calls water Gods spirit, and blessing,

sing, and Zechariah, the spirit of grace.

Isa. xlv.

3.

I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing

Zech. xii.

10.

upon thy off-spring. And Zecharias saith, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall mourn, &c. Behold, in all these places the spirit of grace is intended, and for our better understanding, it is compared to water, to a well of water, to springs of water, and to floods of water.

2. it is also called the spirit of life.

1. More closely.

2. More openly.

First

First more closely, where it ^{John:} is called *living water*, *that living* ^{IV. 10.} *water*, and *water springing up* ^{II. 14.} *to everlasting life.* ^{chap. vii. 38.}

Secondly, then more openly or expressly, it is called *the spirit of life*. And after three days and an half, *the spirit of life from* ^{Rev. xi. 11.} *God entered into them, and they stood upon there feet.*

From hence therefore I conclude, that by these terms, *water of life*, is meant the spirit of grace, or the spirit and grace of the gospel. And the terms are such as are most apt to set forth the spirit and grace of the gospel by. For,

First, by this term *WATER*, an *opposition* to sin is presented unto us. Sin is compared to *water*, to deadly waters, and

B

man

man is said to drink it, as one
 John. xv. that *drinketh waters*. How much
 16. more abominable and filthy is man,
 which drinketh iniquity like wa-
 ter? so then that grace and the
 spirit of grace is compared to
 water, it is to shew what an au-
 tidote grace is against sin; it is
 as I may call it, *counter-poison*
 to it. It is that *only* thing by
 the virtue of which sin can be
 forgiven, vanquished and over-
 come.

Secondly, by this term *WA-
 TER*, you have an opposition
 also to the *curse*, that is due to
 sin, presented unto you. The
curse is compared to *water*, the
 remedy is compared to water.
 Psal. cix. *Let the curse come into the bowels*
 18. *of the damned*, saith the psalmist,
like water. The grace of God
 also

also as you see, is compared to water. The curse is burning, water is cooling; the curse doth burn with hell-fire, cooling is by the grace of the holy gospel: but they that over-stand the day of grace, shall not obtain to cool their tongues so much of this water as will hang on the tip of ones finger.

Thirdly, water is also of a *Luk. xvi. spreading* nature, and *so is sin*; ^{24, 25.} wherefore sin may, for this, be also compared to water. It over-spreads the whole man, and infects every member; it covereth all, as doth water. Grace for this cause may be also compared to water, for that it is of a spreading nature, and can, if God will, cover the face of the whole earth; of body and soul.

B 2

Fourthly,

Ezek.

xxxv. 25.

Fourthly, sin is of a fouling, defiling nature, and grace is of a washing, cleansing nature: therefore grace, and the spirit of grace is compared to water. *I will, says God, sprinkle clean water upon you (my spirit, ver. 27.) and ye shall be clean, and from all your filthiness, and from all your idols will I cleanse you.*

Pro. iii.

34.

Jam. iv.

6.

Fifthly, water: the element of water, naturally descends to, and abides in low places, in valleys and places which are undermost; and the grace of God, and the spirit of grace, is of that nature also; the hills and lofty mountains, have not the rivers running over the tops of them: no, tho' they may run *among them*: but they run among the

the vallies: and God resisteth the proud, but giveth grace to the humble, to the lowly. ^{1 Pet. v 5.}

Sixthly, the grace of God compared to water, for that is it which causeth fruitfulness, water causes fruitfulness, want of water is the cause of barrenness, and this is the reason why the whole world is so empty of fruit to God-ward, even because so few of the children of men have the spirit of grace in their hearts. But,

Secondly, as there is a special signification in this term (*water*,) so there is also in this term (*Life*;) water of Life. *He shewed me the water of life.* In that therefore there is added to this word (*water*) that, of (*life*) it is, in the general, to shew what

what excellent virtue and operation there is in this water. It is *aqua vite*, water of life, or water that hath a health and life in it.

And this term shews us,

Joh.v.21,

25.

Ephes. ii.

i.

Colos. ii.

13.

First, *that the world of graceless men are dead: dead in trespasses and sins. Dead, that is, without life and motion Godward, in the way of the testament of his Son.*

Secondly, it also shews us, *that there is not any thing in the world, or in the doctrine of the world, the law, that can make them live. Life is only in this water, Death is in all other things. The law, I say, which is that that would if any thing in the whole world, give life unto the world but that yet yet killeth, condemneth, and*

wa

was added that the offence might abound: wherefore there is no life, either in the world, or in the doctrine of the world: 'tis only in *this* water, in this grace of God, which is here called the *water of life*, or God's *aqua vitae*.

Thirdly, It is also called *the water of Life*. to shew, *that by the grace of God men may live*, how dead soever their sins have made them. When God will say to a sinner, *live*; tho' he be dead in his sins, *he shall live*. *When thou wast in thy blood, I said* Ezek. xvi. *unto thee, live; yea, when thou* 8, 9 *wast in thy blood, I said, live. And again, the dead shall hear the voice* Joh v. *of the Son of God, and they that* 25 *hear, shall live.*

That is, when he speaks words
of

of grace, and mixeth those words with the spirit and grace of the gospel, then men shall live: for such words, *so attended*, and such words *only*, are spirit and life.

Joh. vi.
63.

The words that I speak unto you, saith Christ, they are spirit, and they are life.

Fourthly, in that this grace of God is here presented unto us under the terms of *water of life*, it is to shew, that some are sick of *that* disease, that nothing can cure but that. There are many diseases in the world, and their are also remedies for those diseases; but there is a disease that nothing will, can, or shall cure, *but a dram of this bottle*, a draught of this *aqua vitæ*, this water of life. This is intimated by the invitation; *let him take*

Rev. xxi.
6 cha.
22. 17.

take *the water of life freely*. And ^{Mark, ii.} again, *I will give to him that is* ^{17.} *athirst of the fountain of the water of life freely*. This is spoken to the sick, to them that are sick of that disease that only Christ as a *physician* with his water of life, can cure.

But few are sick of this disease, but few know what it is to be made sick of this disease. There is nothing can make sick of this disease, but the law and sin, and nothing can cure but the grace of God by the gospel, called here the water of life.

We come now to discourse of the second thing with which we are presented by the text: and that is, *the quantity that there is, of this water of life*. It is a river.

The Water of life.

river. He shewed me a river of water of life. Waters that are cordial, and that have in them a faculty to give life to them that want it, and to maintain life where it is, are rare, and scarce, and to be found only in close places, and little quantities; but *here* you see there is *abundance*, a great deal, *a river*, a river of water of life. In my handling of this point: I will shew you,

First, *What a river of water of life this is:*

Secondly, *and then draw some inferences there-from.*

1. What a river this is; this river of water of life.

1. It is a *deep* river. It is a river that is not shallow, but
 Ezek. xxxii. 14. deep with an, *O the depth! I*
 chap. 34. *will make their waters deep,* with
 18. God.

God. And again, *They have drunk of the deep waters.* A river of water of life, *is much*; but a *deep* river, is more. Why, soul-sick sinner, sin-sick sinner, thou that art sick of that disease that nothing can cure but a portion of this river of the water of life: here is a *river* for thee, a *deep* river for thee. Those that at first are coming to God by Christ for life are of nothing so inquisitive, as of, whether there is grace enough in him to save them. But for their comfort, here is abundance. abundance of grace: a *river*, a *deep* river of the water of life for them to drink of.

2. As this river is *deep*, so it is Ephes. iii:
wide and broad. Wherefore as ¹⁸
thou art to know the *depth*, that Job. xi.
is ^{9.}

Ezek.
xlviii. 5.

Eph. iii.
8.

is, *that it is deep*: so thou art to know its *breadth*, that is, *that it is broad*. It is broader than the sea: *a river that cannot be passed over*. Never did man yet go from one side of this river to the other, when the waters indeed were risen; *and now they are risen*, even now they proceed out of the throne of God and of the Lamb too. Hence this grace is called the *unsearchable riches of Christ*. Sinner, sick sinner, what sayest thou to this? wouldst thou *wade*, wouldst thou *swim*? here thou mayst *wade*, here thou mayest *swim*, 'tis deep, yet fordable at first entrance. And when thou thinkest that thou hast gone thorow and thorow it, yet turn again and try once more, and thou shalt find

deeper than hell, and a river that cannot be passed over. If thou canst swim, here thou mayest rowl up and down, as the fishes do in the sea. Nor needst thou fear drowning in this river: it will bear thee up, and carry thee over the highest hills, as *Noah's* waters did carry the ark. But,

3. As this river of water of life, is deep and large: so 'tis a *river that is full of waters*. A river may be *deep*, and not full. A river may be *broad* and not deep. Ay, but here is a river Psal lxxvi. *deep, and broad, and full too.* 9 *Thou waterest it; thou greatly enrichest it with the river of God which is full of water.* Full of grace and truth. Fill the water-pots, saith Christ, (up to the *brim.*)

brim.) The waters of a *full* cup the wicked shall have, and a river full of the water of life, is provided for who indeed has a desire thereto.

Ezek.

xlvi. 5.

Psal.

cxlviii. 18.

4. As this river is *deep, broad,* and *full,* so it *still* aboundeth *with water.* The waters, says the prophet, *were risen.* Hence the Holy Ghost saith, God *causeth the waters to flow:* and again, and it shall come to pass in that day (the day of the gospel) that the mountains shall drop with new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. When a river flows, it has more water than its banks can bound; it has water. Behold, he smote the rock that

Joel. iii.

18.

Psal. lxxviii.

20.

that the waters gushed out, and the streams over-flowed.

This river of water of life, which is also signified by these waters, *is a river that abounds*, and that overflows its banks in an infinite and unspeakable manner. Thus much for the river, to wit, what a river of water of life it is. It is a river *deep, broad, full and abounding* with this water, with this spirit and grace of the gospel.

Secondly, now I shall come to draw some inferences from it, that is from this term, *a river*. A river of water of life.

First then, a river is *water that is common*, common in the streams, tho' otherways in the head. This river proceeds out of the throne, and so, as to its rise,

'tis *special* ; 'tis also called the wa-
 of life; and as it is such, 'tis *special*;
 but as it is a river, 'tis common,
 and of common use, and for com-
 Jude. iii. mon good. Hence the grace of
 God is called, *the common salva-*
tion, for that by the word there
 is no restraint, no denial to, or
 forbidding of any that *will* from
 receiving thereof.

Rev. xxii.
 17.

And whosoever will, let him
take the water of life freely; what
 can more fully declare the com-
 monness of a thing. Yea, this
 river is called at the very head
 of it, an *OPEN Fountain*, a
 Zech. xiii. fountain opened to the house of
 I. Judah, and inhabitants of Jeru-
 salem. And by Judah and Jeru-
 salem is comprehended every soul
 that would drink of the water
 of life, or living water. And
 hence it is, that *this* river is said

to go down to the desert and to ^{Ezek.}
the sea, where all kind of fishes ^{xlvi. 8.}
are. By sea is meant the world,
and by fish the people, and thi-
ther shall run this river of wa-
ter of life. But,

Secondly, tho' a river, in the
streams of it, is common, yet
a river, as it passes thorow a
country or province, *will chuse*
its own way. 'Twill run in the
valleys, in the plains, not over
steeples and hills. 'Twill also
fetch its compasses and circuits;
'twill go about and reach hither
and thither; and according to
its *courses*, 'twill miss, by its
turnings, what places, and peo-
ple it lists; yet it is common, for
that it lies open; yet it is com-
mon for all the beasts of the
field. There is therefore a dif-

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ference to be put betwixt the commonness of a thing and its presence. A thing may be common, yet far enough off of thee. *Epsom, Tunbridge waters, and the Bath,* may be common, but yet a great way off of some that have need thereof. The same may be said of *this river,* 'tis common in the streams but it runs its own circuit, and keeps its own water courses. *He sendeth the springs into the valleys, which run among the hills.* Indeed he openeth his river in high places, in his throne and of the Lamb, but still they run in the midst of the vallies to water the humble and the lowly. Wherefore they that thirst, and would drink, are bid to come down to the waters; *Ho, every one that thirsteth, come*

Psal. civ.
10.

*Meditate on this
Page*

come ye to the waters; and he that hath no money, come ye, buy, Joh. vii. &c. And again; If any man thirst, let him come unto me and drink. The waters are common, but you must come to them, to them where they are, or you will be nothing the better for them. Come ye to the waters.

Thirdly, this *water of life* is called, *a river*, to intimate to you, by what store of the same, 'tis supplied. All rivers have the sea for their original: *All* Ecclef. i. *the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers came, thither they return again.* And so this river of water of life is said to proceed out of the throne, as out of a place where it breaketh

Mic. vii.
19.

eth out, but the original is the sea, the ocean of grace, which is in an infinite Deity. *Thou wilt cast all our sins into the depths of the sea*, into the depth of the sea of thy grace. Rivers, when they are broken up, do with their gliding streams carry away a great deal of the filth, which from all parts of the countries thorow which they run, is conveyed into them; and they carry it away into the sea, where 'tis everlastingly swallowed up. And oh the the filth that is cast into this river of God! and oh how many dirty sinners are washed white therein, for by their continual gliding away, they carry that filth into the mid'st of the sea.

A river will take away the
very

very stink of a dead dog, nor doth all the soil and draught that is cast into the rivers, cause that those that can should be afraid to make use thereof: all that have need to betake themselves to this river notwithstanding. But how much more virtue is there in this sweet river of grace that is designed, yea opened on purpose to wash away sin and uncleanness in, to carry away all our filth, and to remain as virtuous still?

4. It is called a river, to shew that it yields a continual supply, as I may call it, of *new* and *fresh* grace. Rivers yield continually fresh and new water. For tho' the channel or water course in which the water runs, is the same, yet the waters

waters themselves are always new. That water that but one minute since, stood in this place or that of the river, is now gone, and new and fresh is come in its place. And thus it is with the river of God, *which is full of water*; it yieldeth continually fresh supplies, fresh and new supplies of grace to those that have business in these waters. And this is the reason that when sin is pardoned, it seems as if it were carried away. These waters have, with their continual streams, carried away the filth of the sinner from before his face. It is not so with ponds, pools and cisterns; they will be foul and stink, if they be not often emptied, and filled again with fresh water. We must then

put

ray put a difference between the
one grace that dwelleth in us, and
place this river of water of life. We
now are but as ponds, pools, and ci-
sterns that can hold but little,
and shall also soon stink not-Jer. lxxviii.
withstanding the grace of God^{11.}
is in us, if we be not often
emptied from vessel to vessel,
and filled with fresh grace from
this river. But the river is al-
ways sweet, nor can all the filth
if that is washed out of the world,
make it stink or infect it: It's
water runs with a continual glid-
ing stream, and so carries away
all annoyance, as was said, into
the depth of the sea.

5. The grace of God is cal-
led a river, to shew, that it is
only suited to those who are capa-
ble of living therein. Water, tho,
put it

A Saint can live by Grace as a Fish⁶
by Water

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it is that which every creature desireth, yet it is not an element in which every creature can live. Who is it that would not have the benefit of grace, of a throne of grace? but who is it that can live by grace? even none but those whose temper and constitution is suited to grace. Hence as the grace of God is compared to a *RIVER*; so those that live by grace are compared to *FISH*, for that, as water is that element in which the fish liveth, so grace is that which is the life of the saint, *And there shall be* Ezek. xlvii. 9. *a very great multitude of fish, because these waters shall come thither; for they shall be healed, and every thing shall live whithersoever the river cometh; art thou a fish? man, art thou a fish? canst thou live*

live in the water? canst thou live always, (and no where else but) in the water? Is grace thy proper element? the *fish* dieth if she be taken out of the water, unless she be timely put in again; the *saint* dieth if he be not in this river. Take him from his river and nothing can make him live; let him have water, water of life enough, and nothing can make him die.

I know that there are some things besides *fish*, that can make a shift to live in the water; but the water is not their *proper*, their *only* proper element. The *frog* can live in the *water*, but not in the *water only*; the *otter* can live in the *water*, but not in the *water only*. . Give some men *grace* and the *world*, *grace* and

D

and

Mark 13

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and sin; admit them to make use of their lusts for pleasure, and of grace to remove their guilt, and they will make a pretty good shift, as we say: they will finely scrabble on in a profession; but hold them to grace *only*, confine their life to grace, put them into the *river*, and let them have nothing but *river*, and they die; the word, and way, and nature of grace, is to them as *light bread*, and their soul can do no other but loathe it; for they are not suited and tempered for that element. They are *fish*, not *frogs*, that can live in the river, as in their *only* proper element: Wherefore the grace of God, and spirit of grace is compared to a *river*, to *shew*, that none but those can live thereby

Meditate well on this
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thereby, whose souls and spirits are suited and fitted thereto.

6. The grace, and spirit of grace of God, is called or compared to a *river*, to answer those unsatiable desires, and to wash away those mountainous doubts, that attend those that indeed do thirst for that drink. The man that thirsteth with spiritual thirst, fears nothing more than that there is not enough to quench his thirst: All the promises and sayings of God's ministers to such a man, seem but as *thimbles* instead of *bowls*. I mean so long Psal. 42. as his thirst and doubts walk 2. hand in hand together. There Psal. 63. is not enough in this promise; 1. Psal. 143. I find not enough in that promise to quench the drought of my thirsting soul. He that thirst-

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eth a right, nothing but God can quench his thirst. *My soul thirsteth for God, for the living God.* Well, what shall be done for this man? will his God humour him, and answer his desires? Mark what follows, *when the poor and needy seek water and there is none* (and they can find none, when all the promises seem to be dry, and like clouds that return after the rain) *and their tongue fails for thirst, I the Lord will hear them, I the God of Israel will not forsake them.* Ay, but Lord, what wilt thou do to quench their thirst? *I will open rivers, saith he, in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.*

ter. Behold! here are rivers and fountains, a pool, and springs, and all to quench the thirst of them that thirst for God.

Wherefore, as I said, such provision for the thirsty, intimates their fears of want, and the craving appetite of their souls after God, right spiritual thirst is not to be satisfied without abundance of grace. *And they* ^{Psal. 36.} *shall be abundantly satisfied with 8. the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.*

7. The grace of God is compared to a river, to shew the greatness of the family of God. He has a family, a great family, and therefore it is not a little that must be provided for them. When *Israel* went out of *Egypt*,

• and thirsted by the way, God provided for them a *river*, he made it gush out of the rock; Psal. 78. for alas? what less than a *river* could quench the thirst of more than six hundred thousand men, besides women and children?

20.

I say what less than a river could do it? When the people lusted for flesh, *Moses* said, *shall the flocks and herds be slain for them to suffice them, or shall all the fish of the sea be gathered together for them to suffice them?* even so could not less than a river sustain and suffice that great people: now his people in gospel-days, are not to be diminished but increased and if then they had need of a river, surely now of a sea; but the river is deep and broad, full, and abounds,

or

or rises with water, so it will suffice.

8. The grace of God is compared to a river, perhaps to shew of what a low esteem it is with the *rich* and the full. The destitute indeed embrace the rock instead of a shelter, and the *poor* and *needy*, they seek *water*, but they can drink wine in bowls, that can solace themselves with, as they think, better things, they come not to *this* river to drink; they never say they shall die if they drink not of this water. 'Tis therefore for the poor and needy, God will lead ^{Revel. 7.} them to his living fountains of ¹⁷ waters, and will wipe away all tears from their eyes. And thus I pass the second, and come to the third particular, and that is to

to shew the head and spring from whence this river proceeds, or springs.

Rivers have their heads from whence they rise, out of which they spring; and so accordingly we read this river has; wherefore he saith, *he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God, and of the Lamb.*

I. God is here to be taken for the whole God head, Father, Son, and Spirit, for that grace proceeds from them all: the grace of the Father, the grace of the Son, and grace of the Spirit is here included. Hence, as the Father is called, *the God of grace*; so the Son is said to be *full of grace*, grace to be communicated; and the *Holy Ghost* is called

I Pet. v.
10.

Joh I.

14. 16.

H b x.

29.

led, *the spirit of grace.* So then
by this we perceive whence
grace comes. Were all the world
gracious, if God were not gra-
cious, what was man the better?
if the Father, or the Son, or
the Holy Ghost are gracious, if
they were not all gracious, what
would it profit? but now God
is gracious, the three persons
in the God-head are gracious,
and so long they that seek
grace are provided for; for that
there proceeds from them a *ri-
ver*, or grace like a flowing
stream, indeed the original of
of grace to sinners *is* the good-
will of God? none can imagine
how loving God is to sinful
man. A little of it is seen, but
they that see most, see *BUT* a
little.

But

Rev. v. 6

But there is added, *and of the Lamb.* The Lamb, is, *Jesus* as sacrificed, *Jesus* as man, and suffering. Hence you have the Lamb, at the first vision of the throne, set forth unto us thus that is, *as slain: and I beheld, and lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.*

Rom. iii.
24.

Wherefore by this word *Lamb* we are to understand, who, or by what means grace doth now run from the throne of God like a river to the world. It is because of, or thorow the Lamb *We are justified freely by the grace of God thorow the redemption that is in Jesus Christ whom God hath set forth to be a propitiation thorow faith in his blood.* And

And again, we have redemption
thorow his blood even the forgive- Ephes. 1.
ness of sins, according to the rich-
es of God's grace. 7.

Nor doth the Lamb of God,
by becoming a means thorow
death, of the conveyance of
grace to us, at all darken the
nature or glory of grace, but
rather doth set it off the more.
For wherein can grace or love
more appear, than in his laying
down his life for us? I speak
now of the grace of the son.
And wherein could the nature
and glory of grace of the fa-
ther more appear than in giving
his son to death for us, that
grace might in a way of justice
as well as mercy be bestowed
upon the world? wherefore, as
he saith here, that the river of
water

water of life proceedeth from God, so he adds, that *the Lamb* because he would have us, while we are intangled and overcome with this river of God's pleasure not forget what it cost the Lamb of God that this grace might come unto us.

For the riches of *grace* and of *wisdom* is, that grace come to us not only in a way of mercy and compassion, but in a way of justice and equity: but that could be by no other means but by redeeming blood. Which redeeming blood came not from us, nor yet thorow our contrivance or advice; wherefore whatever it is to the Lamb, still all is of grace to us. Yea, the higher, the greater, the richer is grace by how much the more

it cost the Father and the Lamb, that we might enjoy it. When a man shall not only design me a purse of gold, but shall venture his life to bring it to me, *this is grace indeed.* But alas! what are a thousand such short comparisons to the unsearchable love of Christ?

The *Lamb* then is he from whom, by, or through whom the grace of God doth come to us. It proceeds from the throne of God and of the Lamb. And it proceeds from him, now as a *donator*; from him, not only as a means of conveyance, but as one that has power to give grace; power as he is the *son of man*. For as the son of man, he is the Lamb; and as he is the Lamb, it cometh from him. *The son*
E of

Mat. 9. 6. of man had power on earth to for-
 1 Cor. 1. give sin, and that before he had
 3.
 2 Cor. 1. actually paid to God the price
 2.
 Gal. 1. 3. of our redemption. But how
 much more now? Wherefore
Paul in his prayer for grace and
 peace for saints, supplicates both
 God, and the Lamb. *Grace to*
 Eph. 1. 2. *you from God the Father, and*
from our Lord Jesus Christ.

Proceeding out of the throne.]

Formerly this river of waters is
 Ezek. 47. 1. said to come from under the
 threshold of the house of the
 Lord. And 'tis said again, they
 shall go out from *Jerusalem*,
 that is the church or house of
 Zech. 14. 8. God still. In that they are said
 to come out from under the
 threshold, it may be to intimate
 that they ran but low formerly,
 if compared to what they do
 now.

now. Which might also be signified by this, *that they issued out*; that that issues out ordinarily comes forth but slowly. Also the prophet saith, the first time he went thorough the waters they were but up to the *ankles*. But what is ankle deep, to that which followeth after? 'tis said also to come out from *Jerusalem*, where I perceive, were no great rivers, to intimate that as long as the first priesthood, first temple, and type were in their splendor, only the shadow of heavenly things were in use, and that then grace ran but slowly, nor would run much faster, because *Jesus* was not yet glorified. For the spirit and abundance of grace was
to

Ezek.
xlvii. 3, 4.

to be given, not before, but after his ascension.

Exo. xxv.
17.

Wherefore, now *Jesus* is ascended; now he is glorified; now grace proceeds *from the throne*, not from the *threshold* of the house. *He shewed me a pure river of water of Life, clear as crystal, proceeding from or out of the throne of God, and of the Lamb.*

Heb. iv.
16.

The throne] That of which the mercy-seat was a type: that which is called *the throne of grace*. And it is called the throne of grace even therefore, because 'tis that from, or out of which proceeds this river of water of life; this overflowing grace of God. Now it may be asked, *what is the throne of grace?* and I shall answer, *it is the humanity of Christ*. He is the throne,

Isa. xxii.
22, 23,

he

he is the *Jacob* in which God ^{Rev. iii.} sitteth. And he shall be for a 7. glorious throne to his father's house. The fulness of the God-head dwells in him bodily, and God was in Christ reconciling the world unto himself, nor can grace come to men but by Christ, nor can God rest as to our salvation but in him. But because I have spoken of this thing more particularly upon that text, [*Let us therefore come boldly to the throne of grace, &c.*] I shall therefore here say no more.

Only methinks it is a glorious title that the holy Ghost has given to the humanity of Christ, in that he calls it the *throne* of God; and methinks he gives it the highest preference,

that he saith, out thence proceeds a pure river of water of life: we will a little therefore speak something to this word [the *throne*, the throne of God.]

I. A throne is the seat of majesty and greatness; 'tis not for things of an inferior quality to ascend or assume a throne. Now then, since this river of water of life proceeds from the throne, it intimates that in grace and mercy there is great majesty; (for grace, as it proceeds, has a voice from the throne.)

And indeed there is nothing in heaven or earth that can so

AWE the heart, as the grace of

Hose. iii. *God.* 'Tis that which makes a
5. man *fear*, 'tis that which makes
a man *tremble*, 'tis that which
Jer. xxxiii
9. makes

makes a man bow and bend, and break to pieces. Nothing has that majesty, and commanding greatness in, and upon the hearts of the sons of men, as has the grace of God.

So that, I say, when he saith, that the river of grace proceeds out of the throne of God: It is to shew us, what a majesty, what a commanding greatness, there is in grace. The love of Christ constraineth us.

When *Moses* went up to the mount the first time to receive the law, he did exceedingly fear and quake. Why? because of the fire and smoak, thick darkness and thunder, &c. but when he went up the second time thither, he made hast, and bowed his head towards the earth and worshipped.

worshipped. But why? because it was before proclaimed, that the Lord was gracious and merciful, long suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression and sin, &c.

There is nothing over-mastereth the heart like grace, and so
 Psal. xxvi. obligeth to sincere and un-
 2, 3. feigned obedience as that. *Examine me, O Lord, said David, prove me and try my reins and my heart, for thy loving kindness is before my eyes, and I have walked in thy truth. Therefore he saith again, O Lord, our God, how excellent is thy loving kindness in all the earth! and, that loving kindness is marvellous, for it has that majesty, and that excellent glory in it, as to com-*
 mand

mand the heart and subdue sin. And therefore grace has given to it the title of sovereignty, or of one that reigns. The throne is called, the *throne of grace*,^{Heb. iv. 16.} that on which it sits and reigns, as well as that from whence it proceeds. *Grace reigns through*^{Rom. v. 21.} *righteousness to eternal life by Jesus Christ our Lord.*

Secondly, as a throne is a seat of majesty and greatness, and so *can* awe; so it is the seat of *authority*, and *legislative* power, and so *will* awe; this is confirmed from what was said but now, *grace reigns*. Wherefore it is expected, that they that hear the word of God's grace, should submit thereto, and that at their peril. *He that believes not shall be damned*, is a word of power,
of

of law and authority; and the
contemner shall find it so. Grace
proceeds from the throne, from
the throne of God, and of the
Lamb. Wherefore, sinner, here
is laid a necessity upon thee, one
of the two must be thy lot, ei-
ther thou must accept of God's
grace, and be content to be sa-
ved freely thereby, notwith-
standing all thy undeservings
and unworthiness, or else thou
must be damn'd for thy rebellion
and for thy rejecting of this
grace. Wherefore consider with
thy self, and think what is best
to be done. It is better that
thou submit to the grace and
mercy of God, and that thou
acceptest of grace to reign for
thee, in thee, and over thee,
than that thou shouldst run the
hazard

the hazard of eternal damnation,
because thou wouldest not be
saved by grace? consider of this,
I say, for *grace is now in autho-
rity*, it reigns, and *proceeds from
the THRONE*. Now, you
know, 'tis dangerous opposing,
rejecting, despising or disowning
of them in authority: better Pro. xvi.
14.
speak against twenty, than a-
gainst one that is in authority.
If the wrath of a king, *is as* chap. xix.
12.
messengers of death: If the wrath
of the king *is as the roaring of
a Lion*: what is the wrath of
God? and you know, to despise
grace, to refuse pardon, to be
unwilling to be saved from the
guilt and punishment due to trea-
sons the *king's way*, since that
also is the *best way*, how will
that provoke? how hot will that
make

make wrath? but to accept of grace, specially when 'tis free grace, grace that reigns, grace from the throne; how sweet is it? *His favour is as dew upon the grass.*

This therefore calls for thy most *grave* and *sedate* thoughts. Thou art in a strait, wilt thou fly before *Moses*, or with *David* fall into the hands of the Lord? wilt thou go to hell for sin, or to life by grace? one of the two, as was said afore, must be thy lot; for grace is king, is upon the throne, and will admit of no other way to glory.

Rom.v.2. In and by it thou must stand if thou hast any hope, or canst at all rejoice in hope of the glory of God.

Thirdly, as the throne is the

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seat of *majesty* and *authority*, so it is the *highest* seat of *authority*. There is *none* above the throne, there is *no appeal* from the throne. There are inferior courts of judicature, there are under-governors, and they may sometimes perhaps be faulty; wherefore in some cases an appeal from such may be lawful or permitted; but from the throne, none can appeal. Now *grace is upon the throne, reigns upon the throne, proceeds from the throne*: A man may appeal from the law to the throne, from *Moses* to *Christ*, from him that spake on earth, to him that speaks from heaven, but from heaven to earth, from *Christ* to *Moses*, none can appeal. Acts 3. *Moses* himself has forbid it. For 22. 23. *Moses truly said unto the fathers,*

F

a

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a prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

See here, this NEW prophet, judges, in the highest court, he is master of grace, the throne by which grace reigns; and even Moses admits, that from himself an appeal may be made to this prophet; yea, he allows that men may flee from himself, to this prophet for refuge; but there must be no appeal from him. Thou must hear him, or die. *How shall we escape, if we turn away from him, that speaketh from heaven?*

Heb. 12.
25.

This

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This therefore is to be *duly* weighed, and *deeply* considered by us. 'Tis not a saint, nor a minister, nor a prophet, nor an angel that speaks, for all these are but servants, but inferiors: no, it is a *voice from the throne*, from *authority*, from the *highest* authority; it is *the Lord from heaven*. This grace proceeds from the throne; and therefore men must stand and fall by what shall come from hence. He that comes not hither to drink, shall die for thirst. He that refuses this water now, shall not have so much as will hang upon the tip of his finger (if 'twould save his soul) hereafter. *How shall we escape, if we neglect so great sal-* Heb. 2: 3.
vation.

Apostates

F 2

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Apostates will therefore from hence find griping pangs and burning coals, for they have turned themselves away from this *throne*, and from the grace that proceeds therefrom; nor is it to any purpose whatever they plead for themselves. They are fallen from grace, and what can help them! Christ is become of none effect unto such, whosoever it is, that seeks to be justified by the law, *they are fallen from grace.*

Gal. 5: 4.

Fourthly, the throne, is the *seat of glory* (when the son of man shall come in his glory, and all the holy angels with him; then he shall sit upon the throne of his glory.) And if the throne of judgment is the seat glory, much more the throne of grace. We will venture then to say, that the

the throne of grace, is the throne of God's glory, as the throne of judgment will be the throne of Christ's glory, and that grace proceedeth from his throne, that both it and he, might have glory, glory in a way of mercy.

1. That it might have glory; therefore has he designed, that grace shall be effectual in, and to the salvation of some; even to the *praise of the glory of his grace*, *Ephe. 1. 5.* *wherein he has made us accepted in* ^{6.} *the beloved.*

He has designed, not the glory of *man's* works, but the glory of his *own* grace; and therefore has put man's works, as to justification before God, under his feet, and counts them as filthy rags; but has set his grace up above,

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has made it a king, given it authority to reign, has provided for it a throne, and called that throne, the throne of grace, from whence it also proceeds to its own praise and glory, in and by the effectual salvation of those that receive it, and receive it not in vain.

2. As grace is exalted, and made proceed out of the throne to its *own* praises, to its *own* glory, so is it also thus exalted and made flow to us like a river, that we should be to the praise of the glory of him that hath exalted it. We that receive it, and submit unto the throne whence it proceeds, have thereby obtained an inheritance

Ephes. 1. *being predestinated according*
11. 12. *the purpose of him who worketh*
all things after the counsel of his

own will, that we should be to the
praise of his glory. So that this
throne is a throne of glo-
ry. A glorious high throne from
the beginning is the place of our
sanctuary; now what follows
from this, but that they that
accept of this grace, give glory
to God, to his grace, and to the
word of his grace; such I say,
glorify God for his mercy: they
glorify God by their professed
subjection to the gospel, of Christ,
which is the gospel, or good
tydings of the grace of God. They
with Abraham believe and give
glory to God and with the gentiles
they glorify the word of the Lord.

Rom. 15.

9.
2 Cor. 9.

13.

Acts. 20,
24.

Rom. 4.

20.

Acts 13.
48.

But to slight grace, to
do dispite to the spirit of
grace, to prefer our own works
to the derogating from grace;
what

what is it, but to contemn God? to contemn him when he is on the throne, when he is on the throne of his glory, I say again, it is to spit in his face even then when he commands thee to bow before him, to subject unto him, and to glorify the grace of his glory, that proceeds from the throne of his glory. If men in old time were damned because they glorified him not as God, shall not they be more than damned, if more than damned, can be, who glorify him not for his grace? and, to be sure, none glorifie him for his grace but those that close in therewith, and submit themselves thereto. Talkers of grace are but mockers of God, but flatterers of God. Those that

that only talk highly of grace,
and submit not themselves unto
it, are but like to those that
praise a look, or flatter him in
his own conceits. Grace God
has exalted, has set it upon the
throne, and so made it a king,
and given it authority to reign;
and thou goest by and hearest
thereof, but wilt not submit
thyself thereto, neither thy soul,
nor thy life: why, what is this
more than to flatter God with
thy lips, and than to lye unto
him with thy tongue? what is
this but to count him less wise
than thyself, while he seeks
glory by that, by which thou
wilt not glorify him; while he dis-
plays his grace before thee in the
world from the throne, and as
thou goest by, with a nod
thou

thou callest it *fine* thing, but followest that which leadeth therefrom? tremble, tremble, ye sinners, that have despised the riches of his goodness. The day is coming when ye shall behold, and wonder, and perish, if grace prevaieth not with you to be content to be saved by it to the praise of its glory, and to the glory of him who hath set it upon the throne.

Acts 13.
38, 39, 40,
41.

Dan. 7.9.

Fifthly, the throne is the seat of *wisdom*. Hence he is called the *ancient* of days, that *sits on this throne*, the throne of God. Infinite in wisdom, whose garments were white as snow, and the *hair of his head like pure wooll*, by ancient of days, and in that it is said the hair of his head is like the pure wooll, his

wisdom

wisdom is set forth unto us. Wherefore when we read that out of the throne proceeds a river of grace, when we read this proceedeth out of the throne of God, it is as much as to say, the *wise God*, who most perfectly knoweth all ways, counteth in his wisdom, that to save men by grace is the best, most safe, ^{Rom. 4.} and sure way. *Therefore it is of^{16.} faith that it might be by grace, to the end the promise might be sure to all the seed.* And again forgiveness is according to the riches of his grace, *wherein he* ^{Ephes. 1.} *has abounded toward us, in all^{7, 8.} wisdom and prudence.* Wherefore to set grace, upon the throne, to let grace proceed out of the throne as a river, is by the *wise God*, the only wise God, counted

ed the best way, the safest way
the way that doth best suit the
condition of a sinful man, and
that tends most to the utter
disappointment of the devil and
death, and hell. Grace can justify
freely, *when* it will, *who* it
will, from *what* it will. Grace
can continue to pardon, favour
and save *from* falls, *in* falls, *out*
of falls. Grace can comfort
relieve and help those that have
hurt themselves. And grace can
bring the unworthy to glory.
This the law cannot do, this man
cannot do, this angels cannot do,
this God cannot do, but only
by the riches of his grace, thro
rough the redemption that is
Jesus Christ. Wherefore seeing
God has set grace on the throne
and ordered that it should pre
ce

way proceed from this throne to the
the world. Yea, seeing he has made
and it king, and granted to *it*, to it *on-*
utterly, the authority and sovereignty
and of saving souls ; he has magnified, ^{2 Sam.}
just not only his love, but his ^{14. 14.}
who wisdom, and his prudence be- ^{Prov. 8.}
Grace fore the sons of men. This then ^{11, 12.}
is his great device, the master-
piece of all his witty inventions :
and therefore it is said, as was
hinted before, in this thing he
e hath proceeded toward us in *all*
glory wisdom and prudence.

So then, he that comes to,
and drinks of this water, glori-
fies God for his wisdom, praises
God for his wisdom. Such an
one faith, that God is only
wise, and bowing his head,
faith again, to God *only* wise,

G

be

be glory, both now and for ever,
Amen.

But he that shall contemn
 this grace, confronts the *highest*
 wisdom, even wisdom upon the
 throne; he saith of himself, I am
 wiser than *Daniel*, than the judg-
 ment of God. I could have
 found out a more safe way to
 heaven my self, and had I been
 of God's, council, I would have
 told him so. All this so horrible
 blasphemy, naturally proceeds
 from him that liketh not that
 grace should be king on the
 throne, and should proceed
 out of the throne to the world

Job 49.2: *but shall he that contendeth with
 the Almighty, instruct him?
 that reproveth God, let him an-
 swer it.*

The

The Water of Life.

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The text says, that this very doctrine to the *Greeks*, to the wise, is foolishness, and the preaching of it a foolish thing to them: but it will appear even then, when the conclusion of all things is come, and when these wise ones by their wisdom have fooled themselves to hell, that this *foolishness* of God, is wiser than men, and the *weakness* of God stronger than men.

Christ Jesus, because he was low in the world, is trampled upon by some, but he is a glorious throne to his father's house: for since his humility was the lowest of all, now he is exalted to be the throne of God; yea, is made the fountain whence grace continually flows, like the rivers, and comes down

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to us like a mighty stream. Wherefore, I will conclude this with both *comfort* and *caution*; with *comfort*, and that because of the security that they are under that indeed have submitted themselves to grace, *sin shall not have dominion over you, for you are not under the law, but under grace.* And let it be caution to those that despise. Take heed, tis dangerous affronting of the wisdom of God. Now here is the wisdom of God, even wisdom upon the throne. It pleased God, *for the glory of his wisdom*, to make this the way; to wit, to set up grace to reign. I have often thought, and sometimes said, if God will be pleased with any way, surely he will be pleased with his own. Now this

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is the way of his own devising, the fruit and effect of his own wisdom: wherefore sinner please him, please him in that, wherein he is well pleased: *come to the waters*, cast thy self into them and fear not drowning; let God alone to cause them to carry thee into his paradise, that thou mayest see his throne.

Sixthly, the Throne is the *seat of faithfulness*, the place of performing of engagements and promises. *When I shall receive the* psal. 75. *congregation, saith Christ, I will* ^{2.} *judge uprightly*, that is, *faithfully*. And now he has received it, and is made head over all things to it; and for this cause is he Ephes. 22. *upon the throne*, yea, is the ^{23.} *throne from whence proceeds all this grace*, that like a river

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doth flow, and glide from heaven into the world. This river then is nothing else, but the fulfilling of promises. *If I go not away the comforter will not come; but if I depart I will send him unto you. This is that which was spoken of by the prophet Joel, And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh, &c.* Now this river is the spirit, the spirit and grace of God, which was promised by the Father and the Son, and now it comes running from the throne of God and of the Lamb. *For being now by the right hand of God exalted, and having received of the Father the promise of the spirit, he hath shed forth that which ye now see and hear.*

John 16.
7.Acts 2. 16,
17, 18.

v. 33.

Be-

The Water of Life.

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Behold then how mindful,
how careful, how *faithful* our
Father and the Lamb of God is!
Tis not exaltation, nor a crown,
nor a kingdom, nor a throne,
that shall make him neglect his
poor ones on earth: Yea, *there-*
fore, even because he is exalted
and on the throne, therefore it
is that such a river with its gold-
en streams, proceeds from the
throne to come unto us. And
it shall proceed to be far higher
than ever was the swellings of
Jordan. True, it runs not so high
now, as in former days, because
of the curse of God upon anti-
christ, by whose means the land
of God's people is full of briars
and thorns; but when the tide
is at the lowest, then it is nearest
the rising; and this river will rise,
and

Isa. 32. 13,
14, 15, 16,
17.

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and in little time, be no more
so low as but ancle deep: 'Twill
Ezek: 47. up to the *knees*, to the *loins*, and
be a broad river to swim in.
Isa. 33. 21. *For there the glorious Lord shall*
be unto us a place of broad rivers
Rev. 22. *and streams*, and there shall be no
3. 6. more curse in the church, but
the throne of God and of the
Lamb shall be in it, and his ser-
vants shall serve him, that is with-
out molestation.

These sayings are faithful and
true, and in faithfulness shall they
from the throne of God and of
the Lamb, be performed to the
church. Faithfulness in him that
rules, is that which makes *Sion* re-
joice; because thereby the promi-
ses yield milk and honey. For now
the faithful God, that keepeth
covenant, performs to his church.

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that which he told her he would. Job 20.
Wherefore our rivers shall run, ^{17.}
and our brooks yield honey and
butter.

Let this teach all God's people
to expect, to look, and wait for
good things from the throne. But
oh, methinks, this throne out of
which good comes like a river!
who would not but be a subject
to it? who would not but wor-
ship before it? But,

Seventhly, a throne is the *seat* Psal. 89.
of justice. Justice and judgment ^{14.}
are the habitation of thy throne.
And it is also from justice that
this river of grace flows to us;
justice to Christ, and justice to Rom. 3.
those that are found in him. God ^{24.}
declares that he can justly justify, 1 Joh. 1. 9.
justly forgive: now if he can just-
ly justify and justly forgive; then
can

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can he give grace, and cause that it should proceed to, yea, flow after us as a river. The river that gushed out of the rock in the wilderness ran after the people there, wherever they wandered therein. They drank of the rock that followed them, the rock was not removed out of his place, but the flood followed them whither they went. *He opened the rock, and the waters gushed out, they ran in dry places like a river.*

1 Cor. 10.
3, 4.

Psal. 105.
41.

This *rock*, saith he, was Christ, that is, figuratively, and this *throne* is Christ really. And the water gushing out of the rock, and the following of them in the wilderness was to shew how when Christ became a throne, grace and goodness should follow

to

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us in the wilderness from thence
so long as here we abide. Where-
fore David considering this, said,
surely goodness and mercy shall
FOLLOW me all the days of my
life, and I will dwell in the house
of the Lord for ever. Psal. 23. 6.

But whence must this come?
The text says, from the *throne*;
from the *throne*, the *seat of jus-*
tice; for from thence by reason of
what *HE* hath found in Christ
for us; he in a way of righte-
ousness and justice, lets out to us,
rivers of his pleasures; whose
original is that great and wide
sea of mercy that flows in his
infinite heart beyond thought. 1 Cor. 6.

All is paid for both *US* and 20.
grace. We are bought with a Heb. 9.
price. He has obtained eternal 12.
redemption for us: yea, and as Joh. 7. 39.

WE

2 Pet. I. I.

we are made his, and heaven made ours thus; so this river of grace has been also obtained by him for us. Wherefore all comes to us in a way of justice and righteousness. Hence we are said to obtain *faith through the righteousness of God*; that is thorough the justice of God, and of Jesus our Lord. Mark, here is the justice of God, and the justice of Jesus our Lord: and we have our faith from the justice of God, because of the righteousness of Jesus our Lord: that is, Jesus answered with works of justice the demands of justice: and therefore in a way of justice, grace reigns and comes to us like a river, is signified, for that it is said come to us out of the throne

Rom: 5.
21.

Again, grace is said to reign
thru

thro' righteousness unto eternal life.
Thoro' what righteousness? the
righteousness or justice of God
by Jesus Christ our Lord. By Jesus
Christ, or for his sake. For
his sake, as I said, we are for-
given, and for his sake have all
things pertaining to life and God-
liness. Which *all things*, come
to us, thro', or down the stream
of this river in a way of justice,
and therefore it is said to come
from the throne.

Eighthly, this *throne*, is the
seat of grace and mercy: and
therefore it is called the mercy-
seat, *and throne of grace*. This
throne turns all into grace, all
into mercy! This throne makes
all things work together for good.
It is said of *Saul's* sons, they were 2 Sam. 21.
not buried, after they were hang- 10, 14.
d until water dropped upon
H them

them out of heaven. And it may be said of us, there is nothing suffered to come near us, until it is washed in that water that proceeds from the throne of grace.

Psal. 119. Hence afflictions flow from
67, 71. grace; persecutions flow from
1 Cor. 3. grace, poverty, sickness, yet
22. death it self is now made ours
Revel. 3. by the grace of God through
19. Christ. O grace! O happy church
Heb. 12. of God! All things that happen
5, 6, 7. to thee are for Christ's sake turned
ed into grace. They talk of the

Philosophers stone, and how, if one had it? it would turn all things into *gold*. Oh! but can it turn all things into *grace*? can it make all things work together for good? No, no, this quality of virtue, excellency, what shall we call it, nothing has in it, but

may the grace that reigns on the
thing throne of grace; the river that
until it proceeds from the throne of
t pro- God. This, this turns majesty,
grace, authority, the highest authori-
from ty, glory, wisdom, faithfulness,
from justice and all into grace. Here's
ye a throne! God *let us see it.*
e our *John* had the honour to see it,
rough and to see the streams proceed-
church ing from it. O sweet sight! O
appen heart ravishing sight! *He shew-*
turn ed me a pure river of water of
of the life, proceeding out of the throne
ow, of God.

Indeed, as was hinted before,
at can in the days of the reign of *Anti-*
? can *Christ* there are not those visi-
gethe ons of this throne, nor of
uality the river that proceedeth there-
shall from; now he holdeth back the
t, but face of his throne; and spread-

The Water of Life.

eth a cloud upon it ; but the preserving, saving benefits thereof we have, as also have all the saints in the most cloudy and dark day. And since we can see so little we must believe the more ; and by believing give glory to God. We must also labour for more clear scripture-knowledge of this throne ; for the holy word of God is the *perspective-glass*, by which we
 2 Cor. 3. may, and the magnifying-glass
 18. that will cause us to behold with open face the glory of this Lord.

But methinks I have yet said nothing of this throne, which is indeed none other but the spotless, and glorified humanity of the son of God. This throne is the Lord Jesus, this grace comes from the divine Majesty

as dwelling bodily in the Lord Jesus. Wherefore let us fall down before the throne, and cast our crowns at the foot of the throne, and give thanks to him that sits on the throne, and to the Lamb for ever and ever.

O how should Jesus be esteemed of! the throne of the king is a royal seat. 'Tis said of ^{I King.} Solomon's, there was not its like ^{10, 20.}

in *ANY* kingdom; but of *this* it may be said, there is not its like in heaven and earth. At the setting up of *this* throne the angels flocked round about it, and the beasts and the elders gathered together to see it. ^{Revel 4. 1, 2, 3, 4, 5, 6, 7, 8.}

When *this* throne was set in heaven, there was silence, all the heavenly host had no leisure to

H 3 talk;

talk; they were surprized with
fright and wonder. When this
throne was set in heaven, what
talk there was, it was as the
Music of the trumpet.

*And behold, says John, a door
was open in heaven; and the first
voice that I heard, was as it were
of a trumpet talking with me,
which said, come up hither, and I
will shew thee things which must
be hereafter. And immediately
I was in the spirit, and behold
A THRONE WAS SET
IN HEAVEN, and one sat
upon the throne.*

This throne, was Jesus Christ
exalted, *SET*, that is, lifted up
not as upon the cross, to the
contempt and scorn of his peo-
ple; but as I said, to the won-
derment of the four beasts, and

the elders, and all the angels in heaven. *A throne was set in heaven, and one sat on the throne; that is God. And this intimates, his desirable rest for ever: for to sit, is to rest, and Christ is his rest for ever. Was it not therefore well worth the seeing? yea, if John had taken the pains to go up thither upon his hands and knees; I say, to see the Lord Jesus as a throne, set in heaven, and the glory of of God resting and abiding upon him, and giving out by him all things, not only his word but all his dispensations and providences to the end of the world; and this blessed thing among the rest, even a pure river of water of life, clear as crystal.*

But I leave this, and proceed
to

to the fourth and last thing; namely, to the *nature* and *quality* of this water. 'Tis said to be *pure*, and *clear*, *pure* and *clear* as *crystal*; and he shewed me a *pure river of water of life, clear as crystal*. I know that there is a two-fold quality in a thing, one with respect to its nature, the other with respect to its operation. The first of these is inherent and remaineth in the subject being as such and so, for the most part useless. The other is put forth then when it meeteth with fit matter on which it may freely work. As to instance, *aqua vite*, the very metaphor here made use of, hath a quality inherent in it, but keep it stopt up in a bottle and then who will may faint
not-

notwithstanding; but apply it,
apply it fitly, and to such as
have need thereof, and then
you may see its quality by the
operation. This water, or ri-
ver of grace, is called I say, *The*
water of life, and so consequent-
ly, has a most blessed *inherent*
quality, but its operation is seen
by its working, the which it doth
only then, when 'tis admini-
stred, and received for those ends
for which it is administred. For
then it *revives* where life is,
and gives life where it is not.
And thus far in the general,
have we spoken to it already.
We will therefore in this place
more particularly, tho briefly,
speak a few words unto it. First
then, this water of life is the
very ground-work of life *in* us,
tho'

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tho' not the ground-work of life *for* us. The ground-work of life *for* us, is the passion and merits of Christ, this is that for the sake of which grace is given unto us, as is intimated by the text: it proceeds from the throne of God, who is Christ. Christ then having obtained grace for us, must needs be precedent as to his merit, to that grace he hath *so* obtained. Besides 'tis clear that the spirit and grace comes from God through him: therefore as to the communications of grace to us, it is the fruit of his merit and purchase. But I say, *in* us, grace is the ground-work of life: for tho' we may be said before to live *virtually* in the person of Christ before God; yet we are dead

of in ourselves, and so must be,
k of until the spirit be poured upon
me- us from on high; for the spirit
the *is life* and its graces are life,
un- and when that is infused by God
the from the throne, then we live,
rone and not till then. And hence
hrist it is called as before, *living*
e for *water*, the water of life spring-
dent ing up *in us* into everlasting life.
grace The spirit then, and graces of
sides the spirit, which is the river
grace here spoken of, is that, and
him: that only, which can cause us
nica- to live; that being life to the
the soul, as the soul is life to the
race. body. All men therefore, as
the was said before, (tho' elect, tho'
tho' purchased by the blood of Christ)
live are dead, and must be dead un-
hrist til the spirit of life from God
dead and his throne shall enter into
in them;

them; until they shall drink it in by vehement thirst as the parched ground drinks in the rain.

Now when this living water is received, it takes up its seat in the heart, whence it spreads itself to the wakening of all the powers of the soul. For as in the first creation the spirit of God moved upon the face of the waters, in order to putting of that creature into that excellent fashion and harmony which now we behold with our eyes: even so the new creation, to wit, the making of us new to God, is done by the overspreading of the same spirit also. For the spirit, as I may so say, sitteth and broodeth upon the powers of the soul, as the hen doth on cold Eggs, till they

they wax warm and receive life. The spirit then warmeth us, and bringeth the dead and benumbed soul (for so 'tis before conversion) to a godly sense and understanding of states, of states both natural and spiritual: and this is the beginning of the work of the spirit by which the soul is made capable of understanding what God, and himself is.

And this drinking in of the spirit, is rather as the ground drinks in rain, than as a rational soul does through sense of the want thereof.

The spirit also garnisheth the soul with such things as are proper for it to the making of it live that life that by the word of God is called for.

I

It

It implanteth light, repentance, faith, love, desires after God, hope, sincerity, and what else is necessary for the making the man a saint: these things I
 2Cor. 4. 13. say, are the fruits and effects of
 Gal. 5. 22. this spirit, which as a river of
 2 Tim. 1. 7. water of life proceedeth forth of the throne of God and of the Lamb. Hence the spirit is called the spirit of faith, the spirit of love, and the spirit of a sound mind; for that the spirit is the root and original of all these things by his operations in, and upon the face of the soul.

But again, as this living water, this spirit, and the grace thereof, doth thus; so it also maintains these things once planted in the soul, by its continual

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tinual waterings of them in the soul. Hence he saith, *I will wa-* Isa. 27. 1,
ter it every moment. Water IT; 2. 3.

his vineyard the soul of the church, the graces of the church; and so the soul, and graces of every godly man.

And because it so happeneth, sometimes, that some of those things wherewith the Holy Ghost has beautified the soul, may languish to a being, if not quite dead, yet ready to die; Rev. 3. 1, 2, 3.
therefore he doth not only refresh and water our souls, but renew the face thereof, by either quickening to life that which remains, or by supplying of us with that which is new. to our godly perseverance and everlasting life. Thus thou wa- Psal. 65. 9.
terest the earth, and waterest it;

I 2

thou

The Water of Life.

thou greatly enrichest it with the river of God.

For this must be remembred, that as the herb that is planted, or seed sown, needs watering with continual showers of the mountains; so our graces implanted in us by the spirit of grace, must also be watered by the rain of Heaven. *Thou waterest the ridges thereof abundantly. thou settest the furrow thereof, thou makest it soft with showers, thou blessest the springing thereof.* Hence he says that our graces shall grow. But how? I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell
under

ver. 10.

Hof. 14.
5, 6, 7.

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under his shadow shall return,
they shall revive as the corn,
and grow as the vine, the scent
thereof shall be as the wine of Le-
banon: or as he saith, in another
place; *The Lord shall guide thee* Isa. 58.
continually, and satisfy thy soul in II.
droughts, and make fat thy bones:
and thou shalt be like a watered Jer. 31.
garden, and like a spring of wa- 12.
ter whose waters fail not.

There is besides this, another
blessing that comes to us by this
living water, and that is the
blessing of communion. All the
warmth that we have in our
communion, it is the warmth
of the spirit. When a company
of saints are gathered together
in the name of Christ, to per-
form any spiritual exercise, and
their souls be edified, warmed

The Water of Life.

and made glad therein, it is because this water, this river of water of life, has in some of the streams thereof, ran into that assembly. Then are Christians like those that drink wine in Bowls, merry and glad; for that they have drank into the spirit, and had there souls refreshed with the sweet gales, and strong wine thereof. This is the feast that *Isaiah* speaks of, when he saith, *in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* This is called in another place, *the communion of the Holy Ghost.* Now he warmeth spirits, uniteth spirits, enlighteneth spirits,

Isa. 25. 6.

2 Cor. 13.

14.

re-

revives, cherisheth, quickeneth, strengtheneth graces; renews assurances, brings old comforts to mind, weakens lusts, imboldeneth and raiseth a spirit of faith, of love, of hope, of prayer, and makes the word a blessing, conference a blessing, meditation a blessing, and duty very delightful to the soul. Without this water of life, communion is weak, flat, cold, dead, fruitless, lifeless; there is nothing seen, felt, heard or understood in a spiritual and heart-quickenning way. Now ordinances are burdensom, sins strong, faith weak, hearts hard; and the faces of our souls dry, like the dry and parched ground.

This drink also revives us, when tempted, when sick, when
per-

The Water of Life.

persecuted, when in the dark, and when we faint for thirst. The life of religion is this water of life; where that runs, where that is received, and where things are done in this spirit, there all things are well: the church thirsty, the soul thirsty, graces thirsty, and all is well. And this hint I thought convenient to be given of this precious water of life, that is with reference to the operative quality of it.

I shall come in the next place, to speak of it, as to the other descriptions which *John* doth give us of it.

He says 'tis, 1. *Pure*. 2. *Clear*. 3. *Clear to a comparison*. And he shewed me a pure river of water of life, clear as crystal.

First,

First, you read here, that this water of life is *PURE*, that is, alone without mixture, for so sometimes that word [*PURE*] is to be understood. As where Exo. 27. 20. chap. 30, 34. chap. 25, 11, 17, Deut. 32. 14. it saith pure, *pure* oil olive; *pure* frankincense; *pure* gold; *pure* blood of the grape, and the like: so then, when he saith, *he shewed me a pure river of water of life*, it is as if he had said, he shewed me a river of water, that was all living, all life; and that had nothing in it but life. There was no death, or deadness, or flatness in it: or as he saith, a little after, *and there shall be no more curse. A pure river.* There is not so much as a grudge, or a piece of an *upbraiding* speech found therein. There is in it nothing

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thing, but heart, nothing but love, nothing but grace, nothing but life. *The gifts and calling of God are without repentance.*

Secondly, [*Pure*] is sometimes set in opposition, to *shew* or *appearance*: as where he says, *Job 25.5. the stars are not pure*, that is, not so without mixture of darkness, as they seem to be: so again; *if thou wast pure and upright*, that is, as thou seemest to be, or as thou wouldest have us believe thou art.

Now take [*pure*] in this sense here, and then the meaning is, 'tis grace without *deceit*, without *guile*; its *shew*, and its *substance* is the same; it has nothing but substance in it; it is *indeed* what it seems to be in bulk;

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95 107

bulk; 'tis a river in shew, and a river indeed. It comes from God and from his throne in appearance, and really it comes from his very heart.

The great fear of the tempted is, that there is not so much grace in God, and that he is not so free of it, as some scriptures seem to import. But this word *PURE*, is levelled against such objections and objectors, for the destroying of their doubts, and the relieving of their souls. There is no fraud, nor guile, nor fable in the business; for tho' God is pleased to present us with his grace, under the notion of a river, it is not to delude our fancies thereby; but to give us some small illustration of the exceeding

ceeding riches of his grace, which as far for quantity out-strips the biggest rivers as the most mighty mountain doth the least ant egg, or atom in the world.

Thirdly, but again this word [*pure*] is set in opposition to that which is hurtful and destructive. I am *pure* from the blood of all men; that is, I have hurt no body. The wisdom that is from above is first pure, 'tis not hurtful. Do you count them *pure* with the wicked balances how can that be, since they are hurtful?

Acts. 20.
26.
Jam. 3.
17.
Mich. 6.
11.

Now take [*pure*] in this sense here, and then it intimates that the grace of God, and the doctrine of grace, is not a *hurtful* thing. It is not as wine of an intoxicating nature. If a man

Ephes. 5.
18.

be filled with it, 'twill do him
no harm. The best of the things
that are of this world are some
way hurtful. *Honey* is hurtful, Prov. 25!
16. 17.
wine is hurtful, *silver* and *gold* Chap. 20!
1
are hurtful; but grace is not 1 Tim. 6.
10.
hurtful. Never did man yet
catch harm by the enjoyment
and fulness of the grace of
God. There is no fear of ex-
cess, or of surfeiting here. Grace
makes no man proud, no man
wanton, no man haughty, no
man careless, or negligent as to
his duty that is incumbent upon
him, either from God or man:
no, grace keeps a man low in
his own eyes, humble, self-de-
nying, penitent, watchful fa-
vory in good things, charitable;
and makes him kindly affection-

K to be ated

ated to the brethren, pitiful and courteous to all men.

Jud. 4:

True, there are men in the world that abuse the grace of God, as some are said to *turn it into wantonness, and into lasciviousness*. But this is, not because grace has any such tendency, or for that it worketh any such effect; but because such men are themselves empty of grace, and have only done, as death and Hell hath done with wisdom,

Job: 28.
22.

heard the same thereof with their ears. 'Tis a dangerous thing for a man to have the notions of grace while his heart is void of the spirit and holy principles of grace; for such a man can do no other than abuse the grace of God. Alas, what can be expected of him that has nothing

thing in him to teach him to manage that knowledge of grace which he has, but his *flesh*, his lusts, and lustful passions? can these teach him to manage his knowledge well? will they not rather put him upon all tricks, evasions, irreligious consequences and conclusions, such as will serve to cherish sin? what *Judas* did with Christ, that a graceless man will do with grace, even make it a stalking horse to his fleshly and vile designs; and rather than fail betray both it and the profession of it, to the greatest enemies it has in the world.

And here I may say, tho' grace is *pure*, and not hurtful at all; yet one altogether carnal, sinful, and graceless, having to do with the doctrine of
K 2 it,

it, by the force of *HIS* lusts which tamper with it, he will unavoidably bring himself into the highest ruins thereby. An unwary man may destroy himself by the best of things, not because there is in such things, an aptness to destroy; but because of the abuse and misuse of them. Some know the way
2 Pet. 2.
20, 21,
22, of Life, the water of Life, by knowledge that is naked and speculative only; and it had been better for such if they had not known, than to know and turn from what they know; than to know and make that knowledge subservient to their lusts. Some receive the rain of God, and the droppings of his clouds, because they continually sit under the means of his grace.

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But alas! they receive it as stones receive showers, or as dung-hills receive the rain: they either abide as hard stones still, or else return nothing to Heaven for his mercy, but as the dung-hills do, a company of stinking fumes. These are they that drink in the rain that comes often upon them, and that instead of bringing forth herbs meet for the dresser, bring forth briars and thorns: and these Heb. 6. 7, 8, are they who are nigh unto cursing whose end is to be burned.

Fourthly, by this word [*pure*] I understand sometimes the *chiefest good*, the highest good. There are many things that may be called good, but none of them Rom. 14. 20: are good as *grace is good*. All Gen. 1. 31. things

*The Water of Life.*Pro. 30.
12.

things indeed are *pure*, that is, all creatures in themselves are good and serviceable to man, but they are not so good as grace. There is a generation that are *pure*, that are good in their own eyes. There are good men, good consciences, good works, good days, good angels, &c. but none so good as grace, for 'tis grace that has made them so. Grace this water of life, therefore is good, *superlatively* good, good in the highest degree; for that it *makes* all things good: and *preserveth* them good. And whatever it be that this water of life washith not, 'tis evil and given to the curse, as the Prophet intimates where he saith, *but the miry places thereof, and the marshes thereof,*

Ezek. 48.
11.

The Wdter of Life.

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shall not be healed, they shall be given to salt.

But who understands this, who believes it? its goodness is kept close from the fowls of the air. Men, most men are ignorant of the goodness of it, nor do they care to enquire after the enjoyment of this *pure*, this *good* water of life. The reason is, because tho' it is good in it self, good in the highest degree, and that which makes all things good; yet it is not such a good as is suited to a carnal appetite. There is *good*; and there is *suitable* good: now suitable good is of two sorts; either such as is spiritual, or such as is temporal. That which is spiritual, is desired *only* of them that are spiritual; for temporal good will

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satisfy a carnal mind. Now grace is a spiritual good; this river of grace, is the goodness of spiritual good. 'Tis the original life of all the grace in our souls: no marvel then if it be so little set by those that are carnally minded. Hay will serve a horse and mire will serve a sow; so things of this life suit best with the men of this world for their appetite is gross and carnal, and they favour not the things that be of the spirit of God. *The natural man receiveth not the things that be of the spirit of God; (the things that be of this river of God) for they are foolishness unto him: neither*

1 Cor. 2.

14

can he know them, because they are spiritually discerned. This is the river of oyl which the

Now prophet speaks of, the river of
 this *spirit*. Were it a river of gold
 and silver, their would be old
 fishing on the banks thereof.
 But it is a river *that runs like* Ezek. 32.
 oyl, *saith the Lord God.* This 14.
 rock pours us out *rivers of oyl,* Job. 29.
fresh oyl, soft oyl, sweet oyl, 6.
 the oyl of joy, the oyl of glad- Psal. 92.
 ness, oyl to anoint the head 10.
 withal, oyl to make the face to Psal. 55.
 shine, oyl by which thou wilt 21.
 be made able to honour both Isa. 61. 3:
 God and man in some good Psal. 45.
 measure as becomes thee. 7.
 I might have enlarged upon Eccle. 9.
 this head, and have shewed you 8.
 many more particulars wherein Psal. 104.
 this term of [*pure*] might serve 15.
 for the better setting forth of Judg. 9.
 the excellency of this water of 11.
 life, but I shall proceed no fur-
 ther

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ther upon this, but will come to that which remains.

Secondly, as this river of water of life, is said to be *pure* so 'tis said to be [*clear*.] He shewed me a pure river of water of life, *clear*. This term has also its particular signification and therefore ought to be heeded.

1. [*Clear*] is set in opposition to *dark*, therefore some are said to *clear as the sun*. And again Song. 6. *the light shall not be clear nor*
10. *dark*. In both these places [*clear*
Zek. 14. *is to be taken for light, day,*
6. *light, Sun-light; for indeed it is never day, nor sun-shine with*
the soul, until the streams of
this river of water of life come
gliding to our doors, into our
houses, into our hearts. Hence

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the beginning of conversation
is called *illumination*: yea, the
coming of this river of water
of life unto us is called the *day-
spring* from on high, thro' the ^{Heb. 10.}
tender mercy of our God. 'Tis ^{32.}
also called the *dawning of the* ^{Luk. 1.}
day. And hence again, these ^{78.}
men unto whom this river of
water of life comes not, are said ^{2 Pet. 1:}
to be *dark, darkness*. Ye were ^{19.}
sometimes darkness, but now are ^{Ephes-5.}
the light in the Lord. Wherefore
this water is like *Jonathan's ho-*
ney it hath a faculty to *open*
the eyes, to make them that sit
in darkness *see a great light*. The ^{1 Sam. 14.}
light of the knowledge of the ^{27.}
glory of God in the face of Jesus ^{Mal. 4.}
Christ. God who commanded the ^{16.}
light to shine out of darkness, hath ^{2 Cor. 4.}
shined in our hearts to give the light ^{6.}
(the

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(the spirit that enlighteneth and giveth the light) *of the knowledge of the glory of God in the face of Jesus Christ.* This river casteth beams where it goes, like the beams of the sun; it shines, it casts out rays of glory unto those that drink thereof. The streams of this grace were they that overttook *Saul* when he was going to *Damascus*, they were the waters of this flood that came passed him round about. And if you will beleive him, he saith this light from Heaven was great light, a light above the brightness of the sun, a light that did by the glory of it, make dark to him all the things in the world.

Acts. 9.
3.
chap. 22.
6.
chap. 26
13.

2. *Clear*] is set in opposition to that which is not pleasing. For

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and to be [*clear*] is to be pleasant. Exo. 7.
19. 20.
Hence 'tis said truly the light is
sweet, and a pleasant thing it is
for the eyes to behold the clear sun. *Eccl. 1. 7*
I read of rivers that looked red
as blood, that stank like the 2 King. 3.
22, 23.
blood of a dead man: but this
is no such river. I read of
rivers whose streams are like Isa. 30.
33.
Dan. 7. 7.
streams of *brimstone*, fiery streams,
streams of *burning pitch*: but 10.
this is none of them. There is Isa. 34. 9.
a river besides all these, *clear*
and *pleasant*, the streams where- Psal 46.
of shall make glad the city of God. 4.

These are the waters that the
doves love to sit by, because by
the *clearness* of these streams,
they can see their *pretty selves* Song. 5.
12.
as in a glass.

These be the streams where
doves wash their eyes, and by
L which

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which they solace themselves, and take great content. These streams are instead (as I said) of a looking glass; their *clearness* presents us with an opportunity of seeing our own features. As in fair waters, a man may see the body of the *sun*, and of the *moon*, and of the *stars*, and the very body of *Heaven*; so he that stands upon the bank of this river, and that washeth his eyes with this water, may see the *Son* of God, the *stars* of God, the *glory* of God, and the habitation that God has prepared for his people. And are not these pleasant sights? is not this excellent water? has not this river pleasant streams?

3. *Clear*] is set in opposition to *dirty* water and *muddiness*. I
read

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read of some waters that are fouled with the feet of beasts, and with the feet of men, yea, and deep waters too. Yea, saith God to some, ye have drunken of the deep waters, and have *fouled the residue with your feet*, Ezek. 34. 18, 19. and again, *as for my flock they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.* These waters are doctrines contained in the text, muddied and dirtied by the false glosses and sluttish opinions of erroneous judgments; of which the poor sheep, have been made to drink. And verily this is apparent enough, by the very colour and hue of those poor souls: for tho' the truth of God was in them, yet the very stain of tra-

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dition and *superstition* might be also seen in their *scales*. For as the fish of the river receive, by being there, the changeable colours of the waters, so professors, what doctrine, they hear and drink, do look like that. If their doctrines are muddy their notions are muddy; if their doctrines are bloody, their notions and tempers are bloody: but if their doctrines are clear, so are their notions, for their doctrine has given them a clear understanding of things.

Now here we have a river of water of life, *that is clear*, clear without dirt, and mud. Clear without the human inventions and muddy conceptions of unsanctified, and uninstructed judgments; yea, here you

you have a river the streams whereof lie open to all in the church, so that they need not those instruments of conveyance that are foul, and that use to make water stink if they receive it to bring it to them that have need.

4. By [clear] we sometimes understand purgation; or that a thing has purged itself, or is purged from those soils, and imputations of evil wherewith sometimes they have been charged. (*Then shalt thou be clear from this thy oath, or how shall we clear ourselves.*) Something of this sense may be in the text, for if men are not afraid to charge God with folly, which is intimated by (*that thou mightest be clear when thou art*

Gen. 24.
8, 14.
chap. 44.
16.

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Psal. 51-

4.

judged,) will they, think you, be afraid to impute evil to his word, and grace, and spirit? no verily; they are bold enough at this work. Nay, more than this, even from the foundation of the world, men have cast slanders upon, and imputed base things unto the blessed grace of the gospel. But not to look so far back, *Paul* was one of the pipes thorough which God conveyed this grace to the world: and what was he counted for his so doing, but a *pestilent fellow and a mover of sedition throughout the whole world?*

Acts. 24.
5, 6.

But behold no imputation can stick on the grace of God, not stick long, for that, like honey, will purge itself of what filth is put into it, and of all

bad

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bad imputations of evil men. *Springs* and *rivers* are of a self-purging quality: now here we have to do with a river, a river of water of life: but a river more slandered then ever did *Naman* the *Syrian* slander the waters of *Israel*, in preferring those of *Abana*, and *Pharpar* rivers of *Damascus* beyond them. But behold, now at last, when all the world have done what they can, and have cast what reproaches and slanders upon it they are able, 'tis a river pure and clear. It has purged itself before kings, it has purged itself before princes and judges, and all the *Naamans* in the world. 'Tis still a river, a river of water of life, a river of water of life, *clear*.

2 Kings.
10. 11, 12

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5. By (clear) we sometimes
understand purity manifest, or
innocency and goodness made
known. (In all things you have
C¹¹ approved yourselves to be clear
II, in this matter.] That is, you
have made it appear, and stand
upon your justification, and are
willing to be searched and found-
ed to the bottom by those that
have a desire to under-take that
work. So this river of water
of life in the fountain, and in
the streams thereof, offer them-
selves to the consideration and
conscience of all men. To this
end, how often doth God, the
head of this river, and he our
of whose throne it proceeds
call upon men to challenge him
if they can, with any evil or

mis-fer

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times mis-doing towards them, either
, or by presence or doctrine; hence ^{Ifa. 43.}
made he says? put me in remembrance, ^{26.}
have let us plead together, declare thou
clear if thou canst) that thou mayest
you be justified (and I condemned.)
stand So again, what iniquity have your ^{Jer. 2. 5.}
d and fathers found in me, that they are
und gone far from me, and have walk-
than ed after vanity, and are become
than vain. So Christ, which of you
water convinceth me of sin. And if I ^{Joh. 8. 46.}
d in have spoke evil, bear witness of ^{chap. 18.}
em the evil. So Paul, we have re- ^{23.}
and nounced the hidden things of dis- ^{I Cor. 4.}
this honesty, not walking in crafti-
the ness, not handling the word of
our God deceitfully; but by manifest-
ed, ation of the truth, commending
him ourselves to every man's conscience
or in the sight of God. All these
mis- sentences are chiefly to be ap-
plied

plied to doctrine, and so are, as it were, an offer to any, if they can, to find a speck or spot, or a wrinkle, or any such thing in this river of water of life.

Some men fly from it, as from a bear ; and some are afraid to drink of it for fear, it should be poison unto them. Some again dare not take it, cause 'tis not mixed, and as they, poor souls, imagine, qualified, and made toothsome by a little of that which is called the wisdom of this world. Thus one shucks, another shrinks, and another will none of God. Mean while, who shall please to look into this river, shall find it harmless and clear. Yea, offering itself to the consciences of all men to make

trial,

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rial, if it be not the only chief
are good, the only necessary waters,
the only profitable for the health
of the soul, of all the things
that are in the world, and as
clear of mischief, as is the sun
of spots.

Thirdy, As *John* saw this ri-
ver pure and clear, so he saw it
clear to a comparison. Clear,
to the best of comparisons, clear
as crystal. Crystal is a very clear
stone, as clear as the clearest
glass, if not clearer; one may see
far into it, yea thorough it, 'tis
without those spots, and streaks,
and smirches that are in other
precious stones. Wherefore when
he saith, that this river is clear
as crystal: it is as if God should
say, Look sinners, look to the
bottom of these my crystal
streams.

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streams. I have heard of some *seas*, that are so pure and clear, that a man may see to the bottom tho' they may be forty fathoms deep. I know *this River* of water of life, is a deep river: but tho' it is said to be deep, it is not said we can see no bottom. Indeed as to the wideness of it, it is said to be such as that it *cannot be passed over*: but I say, it is not where said that we cannot see to the bottom: nay the comparison implies, that a man with good eyes may see to the bottom. 'Tis *clear*, as clear as crystal. So then we will a little look down to the bottom, and see thorough these *crystal* streams what's at the bottom of all.

First, then, the bottom of all is, *that we might be saved.* These

things

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things I say, saith Christ, that you might be saved; and again, I am come that ye might have life, and chap. 10.
that you might have it more abundantly. 10.
This is the bottom of this great river of water of life, and of its proceeding from the throne of God and of the Lamb : it is that we might be saved : it is that we might live. What a good bottom is here ! what a sound bottom is here ! But few deep rivers have a good bottom. Mud is at the bottom of most waters in the world, even the sea itself when it worketh, casts up mire and dirt, and so do the hearts of sinners : but the bottom of this grace of God, and of the spirit, and word thereof, is that we might be saved,

M

con-

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consequently a very good bottom.

Secondly, as the bottom of all is, *that we may be saved*; so that we may be saved *by grace*, and this is the bottom sounder and sounder. Our salvation might have been laid upon a more difficult bottom than this. It might have been laid on our works. God might have laid it there, and have been just, or he might have left us to have laid it where we would, and then to be sure we had laid it there, and so had made but a muddy bottom to have gone upon to life. But now, this river of water of life, it has a better bottom; (the water of life, is as clear as crystal, look down to the bottom and see) we are justified freely by
his

Rom. 3:

24.

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his grace. *By grace are ye sa-* Ephes. 2.
ved; there is the bottom. Now^{5. 8.}

grace, as I have shewed you, is a
firm bottom to stand on, 'tis of
grace that life might be sure.

Surely *David* was not here, or Rom. 4.
surely this was not the river that^{16.}

he spake of, when he said, *I* Psal. 69.
sink in deep waters where there^{2, 14.}

is no standing, I am come into
deep waters where the floods o-
ver-flow me; deliver me out of
the mire, and let me not sink. I

say, to be sure this could not be
the river: no, *David* had now
stragled out of the way, and was
tumbled into some pit, or into
some muddy and dirty hole;
but as for this river, it has a
good bottom: a bottom of sal-
vation by grace, and a man needs
not cry out when he is here,

M 2

that

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that he sinks, or that he is in danger of being drowned in mud or mire.

Thirdly, the bottom of all is, as I said, that we might be saved, saved by grace, and I will add, *through the redemption that is in Christ*. This is still better and better. We read that when

Josh. 2.
17.

Israel come over *Jordan*, the feet of the priests that did bear the ark, stood on firm ground in the bottom, and that they set up great stones for a memo-

chap 3. 1,
2, 3.

rial thereof. But had *Jordan* so good a bottom, as has this most blessed river of water of life, or were the stones that *Israel* took out thence, like this tried stone, this sure foundation? O the throne! this river comes out of

Isa. 28.
16.

the

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the throne, and we are saved by grace through the redemption that is in him. We read that ^{Heb. 11.} there is a city that has founda-^{10.} tions, grace is one, Christ another, and the truth of all the prophets and apostles, as to their true doctrine another, &c. and ^{Ephes. 2.} again, all these are the very bot-^{19, 20.} tom of this goodly river of the water of life.

Fourthly, there is another thing to be seen at the bottom of this holy river, and that is, *the glory of God*; we are saved, saved by grace, saved by grace through the redemption that is in Christ, to the praise and glory of God. And what a good bottom is here. Grace will not fail, Christ has been sufficiently tried, and God will not lose his

M 3

glory;

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glory; therefore they that drink of this river shall doubtless be saved, to wit, they that drink of it, with a spiritual appetite to it: and thus much for the explication of the text.

I now come to make some use of the whole.

You know our discourse has been at this time of the *water of life*, of its quantity, head-spring and quality: and I have shewed you that its nature is excellent, its quantity abundant, its head-spring glorious, and its quality singular good.

First, let this then in the first place, be a provocation to us to be more free in making use of this water. There are many now a-days, that are for inventing of waters, to drink for the

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ink health of the body; and to al-
be lure those that are ill, to buy,
ink they will praise their waters be-
e to yond their worth. Yea, and if
pli they be helpful to one person
me in a hundred, they make as if
they could cure every one. Well
has here you have the great phy-
sician himself with his water, and
ter he calls it the water of life, wa-
ad- ter of life for the soul; this wa-
ave ter is *probatum est*. It has been
is proved times without number:
nt, it never fails, but where 'tis not
its taken. No disease comes amiss
to it, it cures blindness, deac- Acts 26.
ness, deafness, dumbness. It 18.
first makes the lips of them that are Ifsa. 5. 4,
us sleep to speak: This is the right 5.
use Song. 7.
ny 9.
nt- holy water (all other is counter-
he feit) it will drive away devils
and *spirits*, 'twill cure *inchant-*
ments,

Gal. 3. 1. *ments*, and *witchcrafts*, it will
 2, 3.
 Mar. 16. heal the *mad* and *lunatick*: it
 17, 18. will cure the most desperate me-
 Ezek. 36. *lancholy*, it will *dissolve* doubts,
 26.
 Col. 4. 6. and *mistrusts*, though they are
 Ezek. 36. grown as hard as *stone* in the
 25. *heart*: It will make you *speak*
 well, it will make you have a
white soul, and that is better
 than to have a *white* skin. It
 will make you taste well, it will
 make you *disrelish* all hurtful
 meats; it will beget in you a
 Ifa. 30. *good* appetite to that which is
 22. *good*; 'twill remove obstructions
 in the *stomach* and *liver*: it will
 cause that what you receive of
 of Gods bread, shall turn to
 nourishment, and make good
 blood. In a word, it preserv-
 eth life: they that take this wa-
 ter

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ter shall live longer than did
old Methusalem; and yet he ^{Gen. 5.}
lived a great while. ^{27.}

Wherefore let me continue
my exhortation to you, *be more*
free in making use of this water. ^{Math. 20.}

'Tis the wholesomest water in ^{3, 4, 5,}
^{6.}

the world, you may take it;
you may take it at the third,
sixth, ninth, or eleventh hour, ^{Eccle. 11.}

but to take it in the morning of ^{1, 2, 3, 4,}

your age is best, for then di-
seases have not got so great a
head as when they are of long
continuance: consequently they
will be removed with far more
ease: besides, those that thus
do, will receive endless life and
the comfort of it betimes; and
that you know is a double life
to one.

This water, gently purges;
and

and yet more effectually than any others. True, where bad humours are more tough and churlish, it will shew itself stronger of operation, for there is no disease can be too hard for it. It will as we say, *throw the house out of the windows*, but will rid us of the plague of those most deadly infections that otherwise will be sure to make us sleep in death, and bring us with the multitude down to hell. But 'twill do us no hurt, it only breaks our sleep in security, and brings us to a more quick apprehension of the plague of our heart and flesh. It will as I said before, provoke to appetite, but make us only long after that which is wholesome. (If any ask why I thus allego-

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allegorize, I answer, the text doth lead me to it.)

Secondly, I advise therefore in the next place that thou get thee a dwelling place by these waters, *the beloved of the Lord* Deut. 32.
shall dwell in safety by him, and the Lord shall cover him all the day long. 12.
If thou ask, where that dwelling is? I answer, in the city of God, in, and among the tabernacles of the most high. This river comes from the throne, to water the city of God: and to that end it is said *to run in the midst of the street* Rev. 22.
of it. 2.
If ye will enquire, enquire, return, come. The seed also of his servants shall inherit Psal. 69:
it, and they that love his name 34, 35, 36.
shall dwell therein. Get thee a dwelling in Jerusalem, in the midst

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midst of Jerusalem, and then thou wilt be seated by this river.

In old times the ancients had their habitations by the rivers, yea, we read of *Aroer* that stood upon the brink of the river *Arnon*. *Balaam* also had his dwelling in his city *Pethor*, by the river of the land of the children of his people. Oh, by a river side, is the pleasantest dwelling in the world, and of all rivers, the river of the water of life is the best. *They that dwell there, shall not hunger nor thirst, neither shall the heat or sun smite them. for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.* Trees planted by the rivers, and that spread out their roots

Josh. 13.
9.

Isa. 49.

10.

Psal. 1.3.

Jer. 17.8.

then trees, they bring forth their fruit
this in their season. And the pro-
had mise is that men that take up
ers, their dwellings by this river of
ood water of life, shall be fruitful
as such trees.

river If thou be'st a christian, thou
his hast more than an ordinary call,
, by and occasion to abide by these
child waters, thy things will not
a ri-grow but by these waters.
well Weeds, and the excellencies of
i ri-most men, we may find in the
of barren wilderness, they grow
well under every hedge: but thine
irst, are garden, and so choice things, Jer. 31.
mite and will not thrive without 12.
y on much water of Gods river: dwell
by therefore here that thy soul may Isa. 21.
uide be as a watered garden. And 1, 2, 3.
e ri-when thou seeth how those that
their are loth to die, make provision

at *Tunbridge*, *Epsom*, the *Bath* and other places, and what houses they get that they may have their dwellings by those waters, then do thou consider of thy spiritual disease, and how nothing can cure thee but this blessed water of life: be also much of desires to have a dwelling place in *Jerusalem* that thou mayest always be nigh to these waters. Be often also in watering thy plants with these waters. I mean, the blessed graces of God in thy soul, then shalt thou grow and retain thy greenness, and prove thy self to be a disciple indeed. And

Joh. 15. herein is God, and thy Father glorified that thou bear much fruit.

Thirdly, my third word is,
bless

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bles God for providing for man such waters. These only can make us live; all others come out of the *dead sea*, and and do kill: there is no living water but this. I say, shew thy acceptation of it with thanksgiving; if we are not to receive our bread and cheese, ^{2 Cor. 9. 14, 15.} but with thanksgiving, how should we bless God for this *unspeakable gift*. This is soul life, life *against* sin, life *from* sin; life *against* the curse, life *from* the curse; life *beyond* hell, *beyond* desert, *beyond* thought, *beyond* desires. Life that's pleasing; life, that's profitable life everlasting. Oh my brethren! bless God! who doth *good*, and gives us such rain, filling our hearts with food

N 2 and,

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and, gladness. When *Moses* would take the heart of *Israel*, and took in hand to raise up their spirits to thankfulness, he used to tell them that the land that they were to go to, was a land that God cared for, and that was watered with the dew of Heaven. Yea, a land of brooks of water, of fountains and deeps that spring out of the valleys and hills; a land that flowed with milk and honey, which is the glory of all lands. But yet in his description he makes no mention of a river of water of life: a river the streams whereof make glad the city of God.

Deut 8.
6, 7, 8.
Exo. 3 8.
chap. 13.
15.
Lev. 20.
24.
Numb. 14
8.

This river is the running out of God's heart, the letting out of his very bowels, for God is the

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the living God. This is his heart and soul. Yea, I will Jer. 22. rejoice over them to do them 41. good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. I say, if ever Gods heart and soul appeared, it shewed it self in giving this water of life: and the throne from whence it proceeds. Wherefore all the reason of the world that in the reception of it, thy heart and soul should run out and flow after him in thanksgiving. See how *David* words it in the hundred and third psalm, all the five first verses, and do likewise.

Fourthly, by the characters that are given of this water of life, thou art capacitated to

N 3

judge

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judge, when a *notion*, a *doctrine*, an *opinion* comes to thine ears, whether it is right good, and wholesom, or how. This river is *pure*, is *clear*, is *pure*, and *clear as crystal*. Is the doctrine offered unto thee so? or is it muddy and mixed with the doctrines of men? look man and see if the foot of the worshippers of *Bell* be not there; and if the waters be not fouled thereby. What water is fouled, is not the water of life, or at least not the water of life in its *clearness*. Wherefore if thou findest it not right, go up higher to the spring-head, for always the nearer to the spring, the more pure and clear is the water. Fetch then thy doctrine *from afar*, if thou canst not have it

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it good nearer hand. Thy life Job 36.
lies at stake, the counterfeit of³
things is *dangerous*, every bo-
dy that is aware, is afraid there-
of. Now a counterfeit here is
most dangerous, is most destruc-
tive, wherefore take heed how
you hear what you hear, for,
as I said before of the fish, by
your colour 'twill be seen what
waters you swim in; wherefore
look you well to your selves.

Fifthly, doth this *water of
life* run like a river? like a
broad, *full*, and *deep* river? then
let no man, be his transgressions
never so many, fear at all, but
there is enough to save his soul,
and to spare. Nothing has been
more common to many, than to
doubt of the grace of God; a thing
the most *unbecoming* a sinner of
any

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any thing in the world. To break the law, is a fact foul enough; but to question the sufficiency of the grace of God to save therefrom, is worse than sin if worse can be. Wherefore despairing soul, for 'tis to thee I speak, forbear thy mistrusts, cast off thy slavish fears, hang thy misgivings as to this upon the hedge; and believe, thou hast an invitation sufficient thereto, a river is before thy face. And as for thy want of goodness and works; let that by no means daunt thee, this is a river of water of life; streams of grace and mercy. There is as I said enough therein to help thee, for grace brings all, that is wanting to the soul. Thou therefore hast nothing to do, I mean as to the curing of thy
soul

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soul of its doubts and fears, and
dispairing thoughts, but to drink
and live for ever.

Sixthly, but what is all this
to the dead world? to them that
love to be dead? they toss their
vanities about as the boys toss
their shuttle-cocks in the air,
till their foot slips, and them-
selves descend into the pit.

F I N I S.



Persecutions under y^e
Twelve Roman Empe-
rours



Year

¹ Nero, Began in 66

² Domitianus, 93

³ Trajanus, 102

⁴ Marcus Aurelius &

Lucius Verus, 164

⁵ Severus, 201

⁶ Maximinus, 237

⁷ Decius, 253

⁸ Valerianus, 259

9 Aurelianus 273

10 Diocletianus 302

as also Maximianus

11 Licinius 316

12 Julianus 362

under False Christians

13 Christians from one Arius

a Priest at Alexandria

Emperour Valens Reign

Golden Treasury by
C. H. B. Pigott Esq

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